

Integral Yoga

A Bi-Monthly Magazine of the Integral Yoga Institute

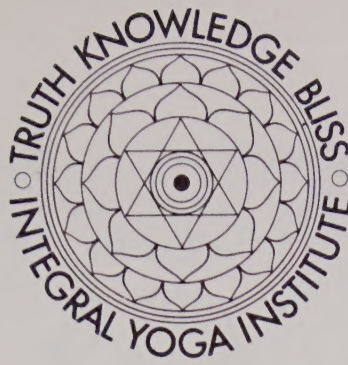


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**We dedicate this issue
to our Beloved Guru,
Swami Satchidananda,
in honor of
His 57th Jayanthi
(birthday celebration)**



INTEGRAL YOGA INSTITUTE

Founder-Director: Yogiraj Sri Swami Satchidananda

GOAL: Healthy body, sound mind, dynamic will, ethical perfection, universal brotherhood, selfless service, Self-Realization.

THE WAY: Asanas, pranayama, chanting of holy names, self-discipline, meditation, manthra japa, study and reflection.

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Classes: Hatha Yoga, Chanting, Meditation, Lectures and Discussions
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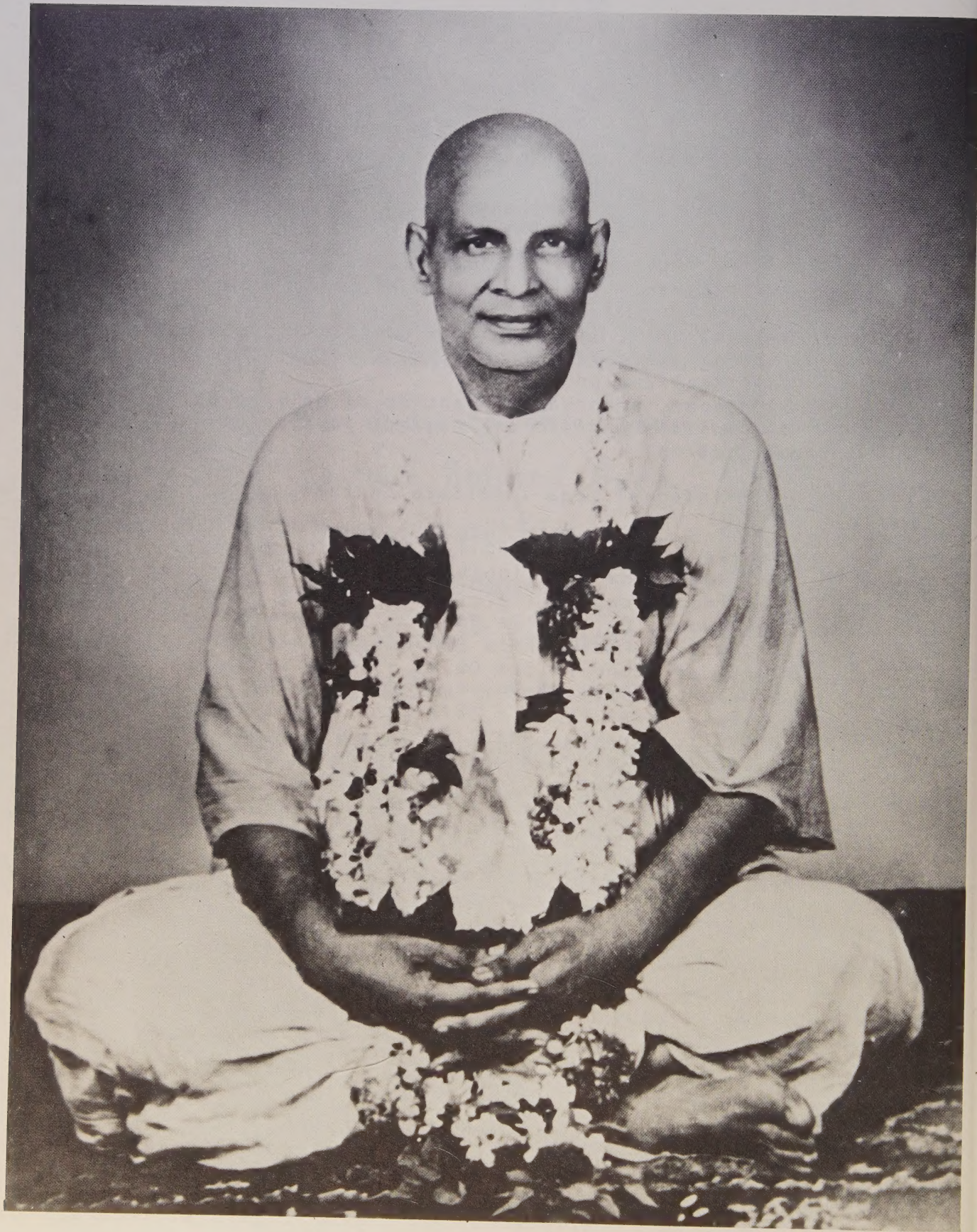
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500 West End Avenue, New York, N.Y. 10024, U.S.A.

Telephone: (212) 874-7500, 874-7510 Telegram: Poornayoga

STAFF

Editor-in-Chief:	Swami Satchidananda	Production Staff:
Editor:	Aikya Malloy	Kumar Kramer
Business Manager:	Balaram Malloy	Chitra Jiminez
Art Director:	Mithra Macaluso	Anandi Johnson
Photography:	Paris Asta	Marvin Williford



PEACE

Peace is the most covetable possession on earth, the greatest treasure in all the universe. Peace is the most important and indispensable factor for all growth and development. It is in the tranquility and quiet of the night that the seed slowly sprouts from under the soil. The bud opens in the depth of the most silent hours. So also, in a state of peace and love, people evolve, grow in their distinctive culture, and develop perfect civilisation. In peace and calmness, spiritual evolution is also facilitated.

The "peace" that prevails today is the peace of fear. The great nations of the world are intent upon demonstrating their destructive strength. That way lies war, not peace. No political 'ism can ever solve the problem and bring about peace. All 'isms are only the different hoods of the hydra-headed monster of selfishness and egotism. When autocratic monarchs ruled, people thought that democracy would shower peace and plenty upon earth. But democracy failed to yield the fruit of peace. People tried totalitarianism, socialism, communism--so many 'isms. Each man thought that his solution alone was the best for the world! And each new 'ism created only more problems.

Many are working today for the promotion of world peace without having peace in themselves. They cause more confusion, conflict, and discord. It is the vanity of man that goads him to reform society without first reforming himself. You can elevate others only if you have elevated yourself. This world can be saved only by those who have saved themselves.

Politics has its basis in sociology; sociology has its basis in individual personal development; individual personal development is governed by the philosophy and the religion each man follows. The philosophy of the East considers man as the unit. Man is asked to perfect himself.

Swami Sivananda

THE HOLIDAY SPIRIT

Editorial--

Once a year, man collectively steps out of his shell of greed and hatred and turns his thoughts toward peace. People stop shoving in the subways of the world and make room for one more to squeeze in. The "cases of the needy" are brought to public attention; one digs a little deeper into his pockets to find a few extra coins. Then the needy are tucked away again into private misery until the next holiday season. Christmas cease-fires bring wars to a standstill--for a few days we cannot fight our fellow man; we give him time to worship a God of Peace and Love and to share in the joyous spirit. There will be time for fighting when the holy days are over.

The question logically forms in one's mind: Why? Why can't we have thoughts of peace throughout the year--every day, every minute? Why can't we see all people as loved ones and needy brothers and sisters and offer as much love, understanding, and assistance as humanly possible? Why do we have to return to our cracked shells of selfishness?

The answer is that we do not see ourselves as One. We see the external differences of color, race, religion, and nationality. But we fail to see our underlying unity, our gift of being children of one divine spirit, our beginning and end as one consciousness. Yoga is the search for this realization that we are all the same. Yoga teaches us to break our shells, to find the yoke (union) within. Then we will be contributing something towards the world's future, not just talking about it. Then the holiday season will be in our hearts, not in the season of the year.

OM Shanthi

Aikya Malloy

PRAYER FOR PEACE

Lord, make me an instrument of your peace.

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy.

Oh divine master, grant that

I may not so much seek

To be consoled

As to console;

To be understood

As to understand;

To be loved as to love;

For it is in giving

That we receive;

It is in pardoning

That we are pardoned;

And it is in dying

That we are born

To eternal life.

St. Francis of Assisi

1182-1226

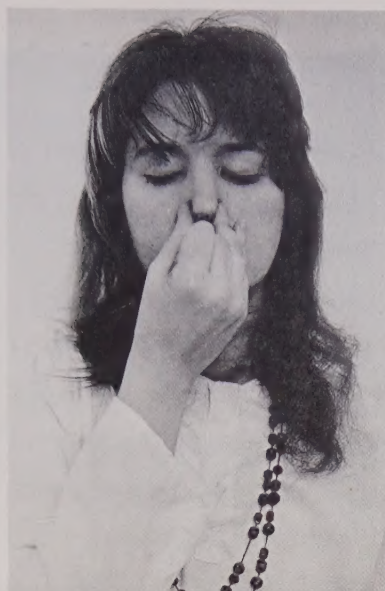
PRANAYAMA

Prana is the vital or cosmic energy which causes any kind of motion--even the movement within an atom. Wherever you see movement, even a thought movement, it is caused by the prana--the matter and energy, or the force. Electricity is prana. Your breathing is prana. Your digestion is prana. The different functions have different names, but they are all the same current or force which is called prana. Ayama is control or regulation or mastery. Pranayama doesn't mean retention of prana; it is the control or regulation of prana. It is channelizing it properly, directing it as you want.

Pranayama has three major sections: Inhalation (puraka); exhalation (rechaka); and retention (kumbhaka). There is another where you do nothing; the breathing just stops. When retention happens automatically without any effort, it is called kevala kumbhaka. This is our main aim--the breath should stop without any effort.

The main purpose of pranayama is to purify the system. Pranayama purifies the physical and vital body. Another important benefit is the calming and regulating of the mind. Whenever you are upset, tense or worried, just do some slow deep breathing with full attention on it and you can easily bring the mind to a calm state. The prana, or here the movement of the breath, and the movement of the mind go together. They are interdependent. If you regulate the prana, you have regulated the mind. To give an example, suppose you are thinking seriously of a problem or trying to understand a passage you are reading. Your mind is deeply concentrated on that. All of a sudden, just stop that concentration and watch your breath. You will be surprised to see that you are not breathing, it is almost stopped. That is why you take a deep breath after such intense concentration--you want to make up for that temporary cessation of the breath.

That is the reason we meditate--to achieve the stillness of the prana. Even the movements of the mind are stopped, so naturally, the breath is also stopped. There is a complete stillness--mental, vital, and physical. That is why you are asked to sit quietly and steadily, without any movement of the body, not even the winking of the eyelids. So there is no movement of the body, breath, or thought. What is the achievement then? The achievement is no wastage--or utilization of the electricity or prana in your body. The prana in your body comes



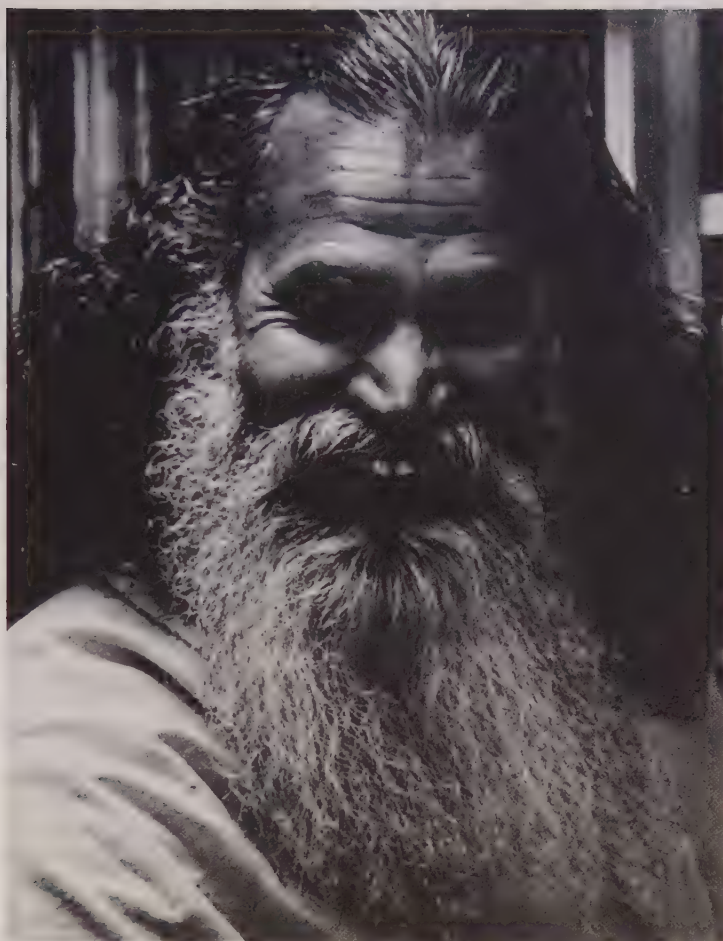
to a standstill. In that stillness, as any technician knows, a kind of static energy is built up. In that static state, a heat is produced. That is why if you sit quietly for some time and meditate, you perspire profusely, because of the heat built up. And it is that heat that goes and works on the entire system. It is that heat that kindles certain dormant faculties, the psychic forces. The major part of the force is called Kundalini. It is not by violent movement that you rouse it, but by stopping all movements and building up that static heat within.

Unfortunately, many people think that pranayama means to breathe vehemently or to hold your breath as long as you can until your blood vessels burst. That is very dangerous. Even though retention is given in the books, we should not aim for that in the beginning. It should come gradually. Most Yoga books give a 1:4:2 proportion. So right away a beginner starts: inhale ten, stop forty, exhale twenty. He may be able to do it a few times, but then he gets exhausted. One should never do that. The scriptures say to practice Nadi Suddhi (alternate nostril breathing) alone for several months and that too with proper habits in your life, without following the Yogic disciplines of eating, drinking, sleeping, etc., your practice of Nadi Suddhi may take even six years. You have to see and experience the benefits before you go on to retain the breath. Just by Nadi Suddhi alone the entire body will be light and all the senses will be alert. It is very detrimental to begin the 1:4:2 proportion without any discipline whatsoever. You may get a feeling of ecstasy, but it is not safe. People say they feel like they are fainting, but they get nice experiences! Don't think that those experiences are going to help you. You may ultimately experience something that may put an end to all experiences.

So let us go slow and gradually build it up. Build your nerves first. Nadi Suddhi means nerve purification. Before you hold your breath, your body must be strong enough. You should know your system. It is something like pumping air into a weak tube--it might burst. So, when you go into pranayama, you must be very careful. If you really want the benefit, go slow and steady. Build up little by little. Do Nadi Suddhi alone for some time--the time limit depends on the other disciplines you follow. If a person follows all the other disciplines like eating, drinking, sleeping, etc., then he will probably get the benefit within two or three months and can easily switch over to regular pranayama--the easy, comfortable breathing. If not, three months may extend to six months or a year. Then try just a little bit of retention. But every time you go into another step, see that you are able to perform at least forty or fifty breathings in a sitting. Even the fiftieth time you should feel no strain. When you can do Nadi Suddhi comfortably fifty times, then you are ready for a little retention. Every time you breathe in, hold for a little while. Suppose you breathe in for 10 counts, hold five counts and exhale twenty counts. The in-out proportion is 1:2. Retain little by little. If you get tired after five or ten times, then you are not ready--reduce the retention. Your exhalation must always be easy. If you find it difficult, you have retained longer than your capacity. Add little by little until you reach the 1:4:2 proportion. You need not increase beyond that but increase the number of pranayamas.

Pranayama alone is not the practice. Our main purpose is to calm and control the mind. Once you achieve the 1:4:2 proportion, you will be able to control the mind quickly. Then occupy your mind in your japa (repetition of a manthra) or your meditation. There is no hurry in these things; do it gradually with all perfection, following the discipline. Everything needs a little time and a particular method.

From a Friday night lecture by
Swami Satchidananda



JAYANTHI OFFERINGS

In gratitude for the guidance,
love, and wisdom,
And for the perfect example
of Yoga in action.



god walks around disguised as men
he wraps himself in soft orange orchard
cloth, borrows a name,
and personifies his being.
but you can still find him,
and quite easily--
he's the one with the touch that electrifies you
with a glance of his eyes at you
you melt into butter,
a smile on his lips sends you
far beyond the stars.
every syllable he speaks turns into truth jewels
and when he sings or hums
you can see pearl white doves flying from
his lips on a course bound for heaven.
if you have ever seen him walk
you could never forget.
he's the one who makes the wind forget to blow,
and the trees bow down in reverence.
he's the one who makes the sky blush blue
and he makes the sun shine brightly,
and where his feet touch the ground
all flowers are born
have you ever seen a rose shed tears?
they do when he pollinates them
he is the word "love"
and if you ever have loved then you must have
felt his pulse pumping in your heart,
so strong that it breaks you, tenderly.
there are men, at least they are referred to as men,
who walk in orange petal clothes and
speak the word.

just listen

carl allen tippins



like a flower--unnurtured by sun & rain it withers
an intermingling of solitudes
more than friendship & seldom without passion
two hearts touching without either possessing the other
me & thee, eternity
caring as much for the other as you do for you
indescribable beyond words
felt rather than known
like waves, which never break twice alike upon the
 same shore
a window to unspoken worlds

. . . the body's rest
. . . the mind's peace
. . . the heart's joy
. . . the soul's attire

&

. . . the spirit's fulfillment

GOD

Michael Makowsky

From Him
all things stem
a seed
a plant
a flower
a fragrance

From Him
is life
is reason
existence
knowledge
highest bliss
all things stem

From Him
we know
a deeper
meaning
to love
to hate
to man
to God
all things stem

From Him
all things stem
man grows
man asks
is given
is denied
man learns

From Him
is truth
of man
of God
of universe
happiness
man knows
peace
and
all things stem

Karuna Kreps

TO SWAMIJI WITH LOVE

I bow, gratefully reborn, at the holy feet of
Satchidananda.

Beloved Swamiji, most precious blessed father,

I will do my best.

Grant me strength to be humble and open, that I may
deserve to be in the light of your radiant being.

Thank you for your infinite wisdom and patience and mercy -
in helping us to hear you even when our own minds deafen us;
to see you even in our blindness;
to trust you even in the face of fear;
to believe you, even in the dark loneliness of doubt.

Thank you for living in our hearts, and for revealing
yourself to us in as many names and forms as we are able
to perceive.

May I grow to be worthy of your grace.
May I deserve to serve you.
May I be fit to honor you, in all your names and forms.
May the manifestations and issue of my life express your
wisdom,
and be a joyful tribute to your Truth.

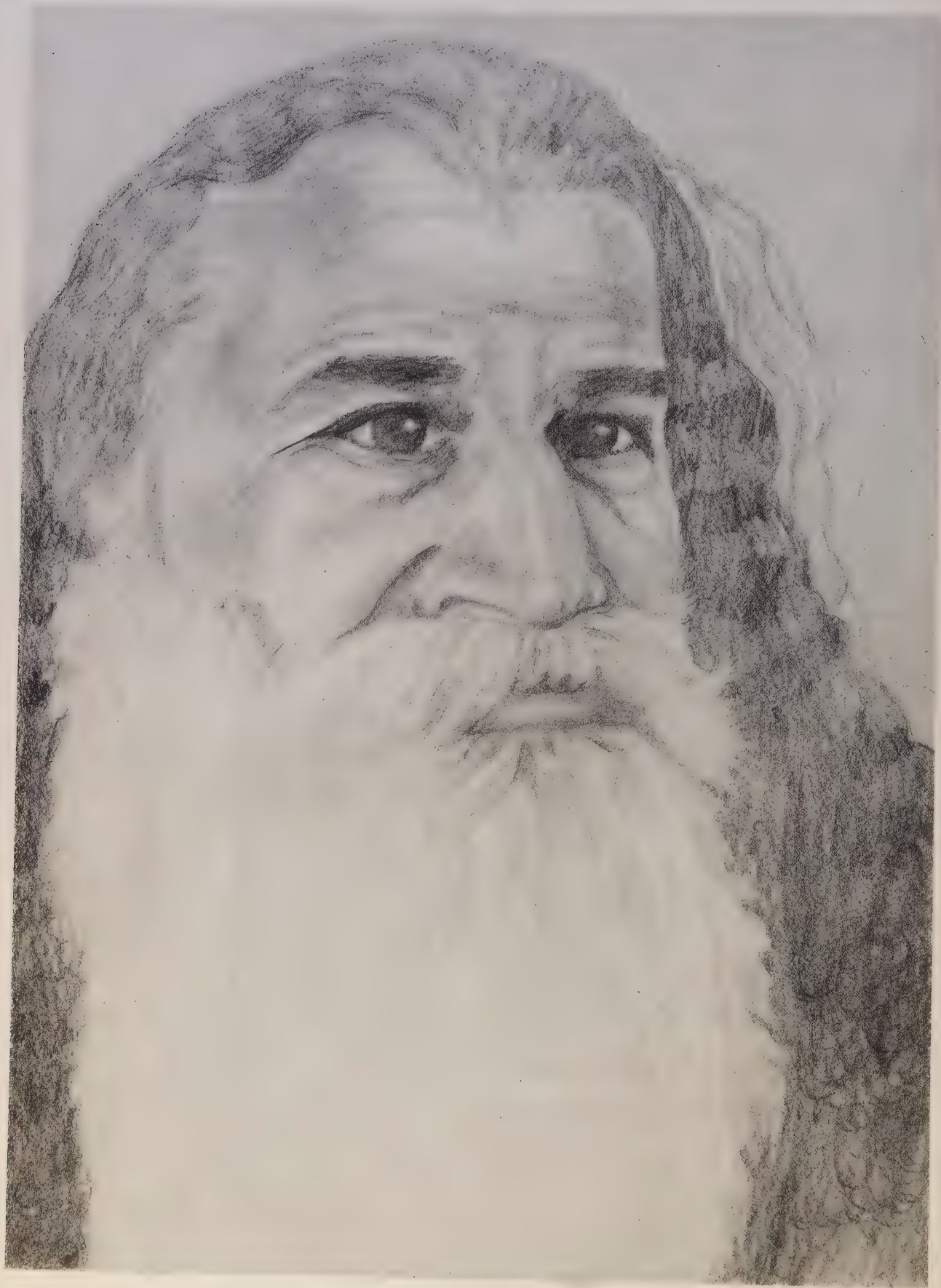
May I earn my place in your Company.

Tulsi Reynolds

THINGS

What does the man have, if his heart holds it not/
How much does he need, if he cannot use the lot;
He needs things because he isn't and things are/
He clings to what he sees, small souls go, not far.

Marty Mocerì



MY GURU DEV

In the tiny ripples of the soft flowing stream
In the gentle dew drop dwelling on the lotus petal
In the eternal dazzle of the Sun's morning beam
I see my ever effulgent Smiling Self.

In the whispering breeze of the glorious dawn
In the innocent gaiety of the gentle fawn
In the melodious strains of the Koil's song
I hear thy gentle words of love.

In the multicoloured hues of the beauteous flowers
In the dance of the scented jasmines in their cozy bowers
In the joyous hum of the drunken bees
I behold thy tender Self Sublime.

In the sonorous waves of the majestic ocean
In the sublime peaks of the snowclad mountains
In the wondrous might of the gorgeous waterfalls
I behold thy majestic Self Divine.

In the eternal twinkle of the virgin stars
In the nectarish rays of the radiant moon
In the water laden clouds that soar in the heavens
I see thy ever gentle Self Divine.

In the sweet tender smile of the innocent babe
In the blood-curdling peal of the monstrous gale
In the furious roar of the kingly lion
I behold thy ever smiling Self Divine.

Great indeed is the human birth
Great indeed to become human
Greatest indeed to behold a seer
At whose feet humanity burns Divine.

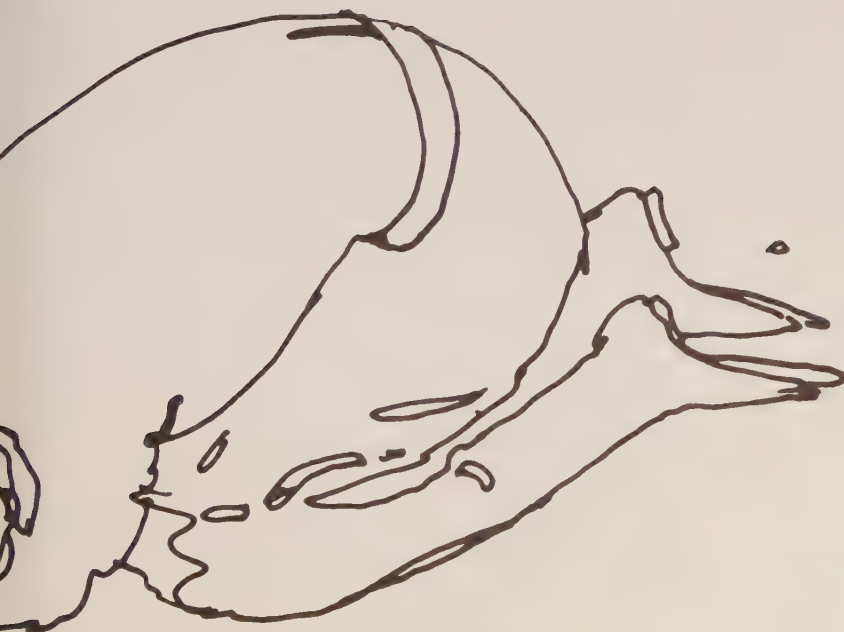
OM SHANTHI

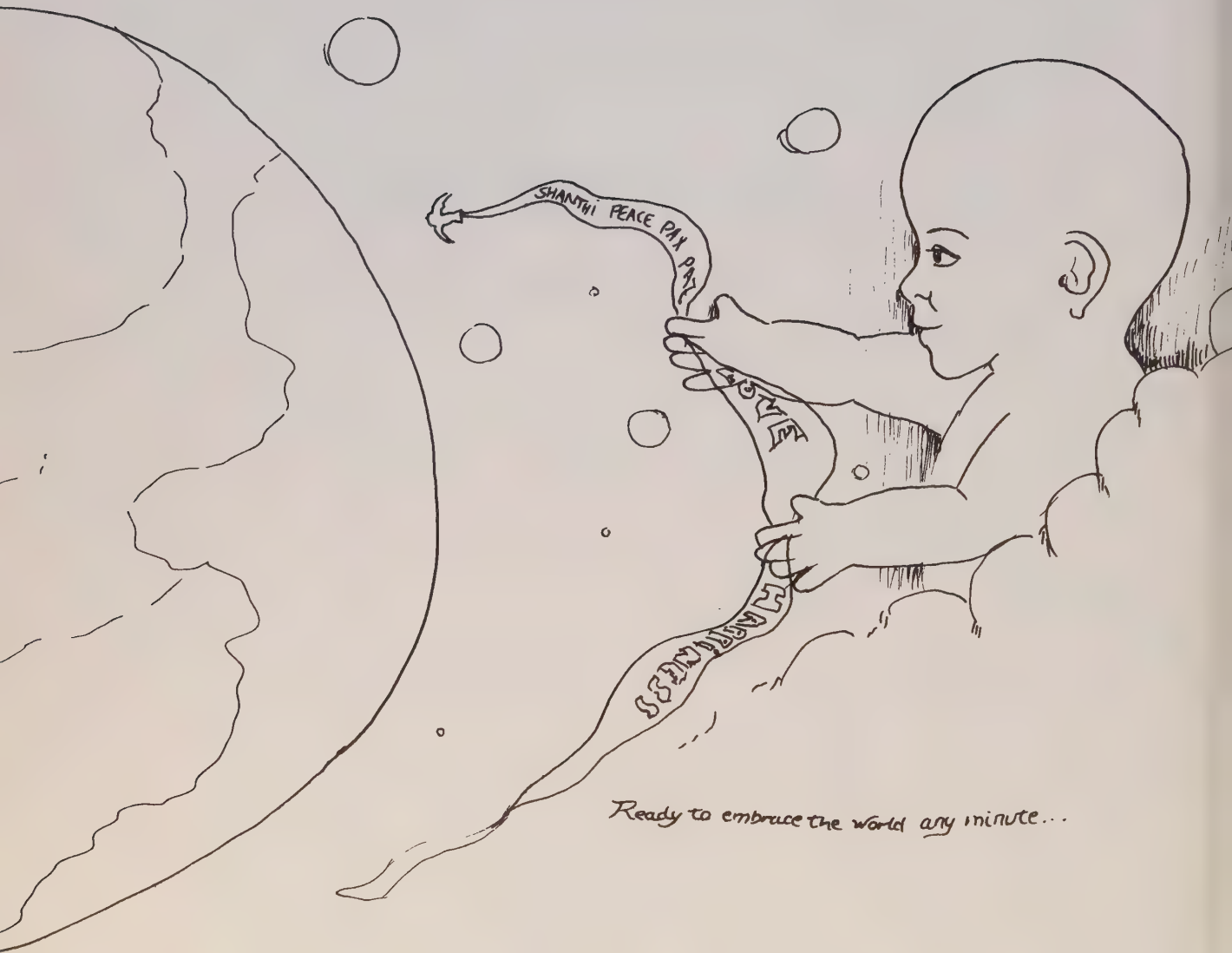
Chella



3rd Album 82 15th October 1970

ॐ JAI GURU DEVA.





Ready to embrace the world any minute...

Each time Swamiji goes around the world one can actually feel his immense arms wrapping the globe in his Divine Love. He's leaving seeds of Consciousness everywhere he touches. And as the season comes for the harvest, our Mother Earth will be full of spiritual plants ready to sacrifice their fruits of Love, Peace, and Joy to all of Humanity.

May we all be guided in our strength, character and responsibility in order to realize the greatness of our Beloved. May his birthdays continue so that we may be born of Spirit through his guidance and grace.

Om Shanthi Shanthi Shanthi.

Ishwara

To wish you a "Happy Birthday"
is only an oral expression
of the deep felt emotions that
dwell within us.

May all of your deepest wishes
be fulfilled and may we,
your disciples, always be your
shining reflective lights.

OM Shanthi, Shanthi, Shanthi.

Eileen Bindell

I love Swamiji. To be a devotee of Swami Satchidananda and to follow his teachings as he teaches them is to slowly, naturally unfold and blossom. It is a smooth relaxed road; a straight road leading directly to the goal we all seek.

Nityan Gefroh

Meditation

Sit down and I'm at peace. Before it can change I reach for a match to fire up the candle, generate the light to a soft glow around the altar. I take a stick of incense, hold it to the flame, then hold its flame so the scent curls up to heaven. I sit and am at peace.

Come the bastrikas and I'm lifted. Skull shining I open my eyes and Swamiji's face smiles down on me. OOMMM--comes the symphony. A philharmonic orchestra accompanies my silent chants. I say the Guru Manthra.

Swamiji is always there. Since the day he gave me manthra he has been within me emanating his vibration with my repetition like the day of initiation. He comes to me in dreams and straightens out my confusions. I used to wonder how could he, with his hundreds of devotees, be personal enough to be my guide. He can.

If it's a tape of his lecture I'm hearing the answer to the very question troubling me for days. His picture on the wall. Of just his message coming through the words and acts of his devotees. His message coming through me. Swamiji is an extension of God. Take a few steps towards him and he will come a mile to you.

OM SHANTHI

SUNSHINE

Small Southern Hills Hymn

Do not weep the passing
of the clover fields of time:
In the season of the rains
the earth is full.
Change is always birth
to nature's silent flowing love
and the loss of hoped-for patterns
is the Tao's way of teaching us her peace.

Anasooya

KARATE

History

The history of karate as we know it today can be taken back to India, perhaps two thousand years before the Christian era. India was the birthplace of a bare-handed martial art called, in Sanskrit, Vajramushti. Evidence seems to indicate that this was the very first karate-like technique, and that it was commonly practiced by the Kshatriya, which was the warrior class of that time, and which can be compared to the Japanese samurai and the medieval knights of Europe.

It is said that the third child of King Sugandha of Southern India was a member of the Kshatriya or warrior caste. However, after a few years he was led by the spirit to a small but dynamic Buddhist province south of Madras. He received his religious training from the dhyana Master Prajnatarā. Under the master's guidance, the boy grew into a very wise man and advanced in the way of dhyana or Buddhist practice, and was given the name Bodhidharma. After his master's death, Bodhidharma travelled to China. His life was centered around the Shaolin Temple and Monastery located in Honan Province. Tradition states that upon seeing the emaciated condition of the monks, Bodhidharma instructed them in physical exercises to condition their bodies as well as their minds. The exercise was called,



Bodhidharma, a Buddhist priest, started the martial arts almost 2,000 years ago

"Eighteen Hands of the Lo-Han". This exercise also included breathing; he knew that this physical activity was a means of body hygiene. Eventually the monks began to study the animals and form exercises that resembled their ways of fighting, and later it was known as Chuan fa, "The art of the fist". It is important to note that the motives of the practice were art, physical conditioning, and finally, self-defense. During the Sui period (589-618) bandits began to raid the monastery, for the purpose of stealing food and anything of value.

At this time the monks, in order to protect their lives and their beloved monastery, utilized their Chuan-fa art and defeated the bandits. The reputation of the Shaolin fighting monks spread, and many came to study the art along with the Buddhism. Today there are hundreds of styles, and of course the philosophy has changed somewhat, depending on the personality of the headmaster of the style. In 1609 the art was brought to Okinawa where it underwent many changes and became known as "karate do". Later, in 1923 it was introduced into Japan, and in 1958 to the U.S.A.

GoJu-Kai Karate do

Not so many years ago, it was thought that karate was simply the way of breaking boards and bricks; self-defense was considered its main objective. The movies have given karate a violent image, and illegitimate instructors have propagated that image. But today I would like people to recognize that the exercises in karate practice are, in fact, broadly classified into many stages; further, I would like people to know that the art of karate has both a mental approach and a great esthetic quality.

My style, GoJu-Kai, "The way of the strong and flexible", is not restricted to technical accomplishments; discipline of the mind and body are developed together; our way is serious. That is why the art of karate cannot be defined solely as a sport, even from the western point of view. The spirit of discipline as practiced in the GoJu-Kai is very strict. We realize that most people are very slack in regard to discipline of the body and mind, especially when the going gets hard. In the beginning, it is very difficult, but after the student embraces this discipline for himself, it becomes perfectly normal for the practitioner to endure hard training sessions without losing his poise; this makes him very strong. This kind of training gives the student a strong, healthy body, an alert, keen mind, a calm confidence. These attributes will then expand into the persons daily life, making him or her a finer member of society.

One of the more interesting aspects of karate is Kata, a composition of karate movements beautifully organized into a set pattern. Kata emphasizes another phase of

learning, such as the esthetic qualities of form, rhythm, and pace. Kata exercise is performed not only with a sense of dance, but with a sense of concentration which is similar to a gymnastic performance. Sanchin is one of the most impressive katas to be seen; it is composed of strong breathing and dynamic tension. Another aspect is Jiyu Kumite; it is the sparring that is practiced in karate. Many love to practice this controlled-contact sparring; it gives the student a chance to express himself with many techniques. Kumite teaches courage and self-defense.



"Mukuso" -- Meditation before class

"Bu do" The Way

Karate-do can be a way of life when it is taught by an inspired teacher. There is a spiritual aspect to karate, and introducing, promoting, and seeing it really embraced by the young people in karate gives me, as their sensei (teacher), the greatest satisfaction of all. For I know the limitations of the physical body, but there is no limit to the spirit of God within us; seeking this never-changing, forever wonderfully infinite beingness is undoubtedly the most glorious adventure of all. Karate-do has come to this society at a great time. It is perfect for those who have an active temperament, those who like some kind of excitement. The way builds solidarity on the

basis of mutual support; one must love everyone and everything, but must never lean on or become dependent upon any of these. Some practitioners of Karate in Japan follow the way of zen or Shinto. But at the New York GoJu-Kai there is no doctrine of theology; we believe that all spiritual ideas are holy, and we absorb that which we feel is vital for us. We like to practice yogic breathing, chanting, and meditation, and a special form of scientific prayer which brings about definite results. We believe in complete renunciation of negative thought and habits. We further believe that God is in all, through all, as all, and that the kingdom of heaven is at hand here and now, right where we are.

The spiritual aspect of karate is not taught in the usual session of karate; the exercises and techniques are for the masses. However, the atmosphere set up in the Dojo (school) by the teacher mysteriously begins to change the student. As the student begins to want to improve himself, he will ask many questions. Then he will be led to the right path. At this time, speaking with the sensei will become very important. It is then that the real training begins.

It is the hope of the teacher that eventually the student will within himself take the vow of Budo. This means that he will sincerely strive to be pure in thought, word and deed. Any negatives that arise must be neutralized instantly. One must be courageous in order to do this but karate has prepared him or her well.

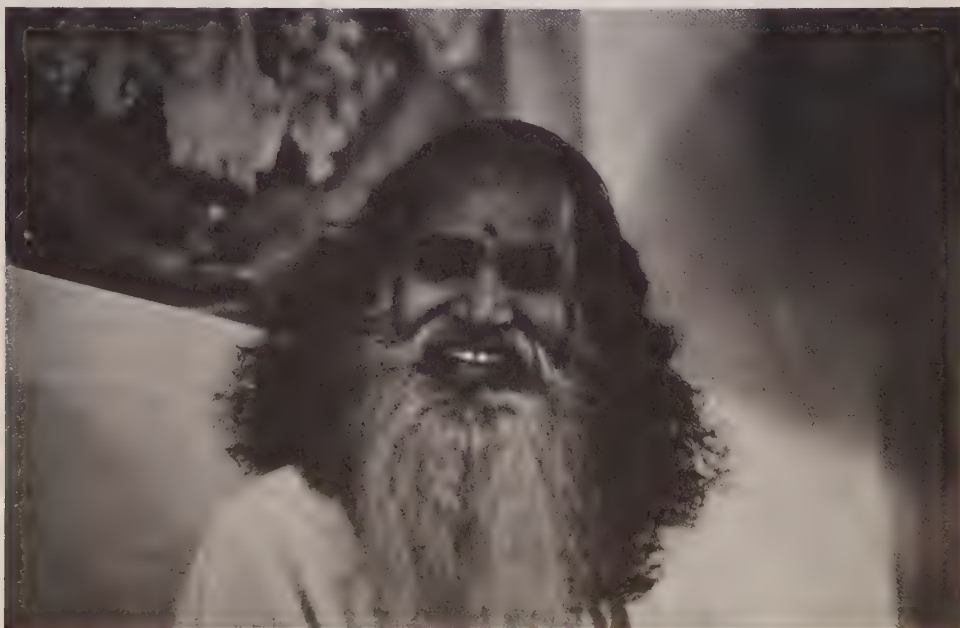
Karate means empty hands; in essence they are peaceful hands.

Joseph Lopez
Chief Instructor
New York GoJu-Kai
31 Park Row
New York City

NEWS IN BRIEF

NEWS OF SWAMIJI

Swamiji began his world tour on Friday, October 16, after 200 people saw him off at Kennedy airport. For the next four weeks Swamiji was busy giving lectures all over Europe. He visited England, Belgium, The Netherlands, France, West Germany, Switzerland and Italy. The most notable events were the presentation of honorary citizenship to Swamiji from the mayor of Var, France. Swamiji also met with Pope Paul for the second time and they had a very long and friendly talk in which Pope Paul referred to Swamiji as a manifestation of the Divine Work. The Pope also greeted Swamiji's secretaries and gave a small gift to each. He also gave Swamiji a beautiful gold medallion. In all the European tour was very successful as Swamiji spoke to capacity crowds all over.



From Europe Swamiji flew to Bombay where he spent seven days giving programs and seeing his devotees there. From Bombay Swamiji went on to his home town of Coimbatore where he was constantly giving programs or travelling to nearby towns. Swamiji will also be going on to Bangalore, Madras, Rishikesh and New Delhi before he goes to his Thapovanam (Seminary) in Kandy, Ceylon around Christmas time. In January Swamiji will conduct a retreat from the first to the fifteenth and remain in Kandy until the 31st before leaving to finish his world tour to return to New York in late March.

IYI New York--

Much work is going on at the new building on 13th Street with 15 classes a week being conducted, as well as construction work going on. Twenty-four people now live there and both households are growing. New classes include the Spencer Samuels Gallery, Gracie Square Hospital, Lakeland High School, the High School of Music and Art, the College of New Rochelle, the School of Visual Arts, Temple Eloheim, and Lynbrook High School.

Events of November at the NY IYI included a Sadhana day, a benefit for the IYI given by the Earthlight Theater, a Karma Yoga Weekend, and a Satsang with Rabbi Gelberman. On December 3 and 17, Satsangs with Swami Venkatesananda were held. Also in early December was a benefit luncheon for the drug rehabilitation program and a Yoga Bazaar on Dec. 12 and 13.

Community work has been receiving more publicity recently. An article on Yoga will appear in Scholastic Magazine, and IYI people have been interviewed on WABC and WHBI FM radio.

IYI Dallas, Texas

Integral Yoga is reaching the community of Dallas in many ways. We are teaching Hatha Yoga at Selwyn School, a boarding school in Denton, about 50 students twice a week. We are holding classes in all the aspects of Integral Yoga through the Free University of North Texas State University and Eastfield College and have been invited to participate in the adult education programs at El Centro College and Eastfield College in Mesquite. Ishwara has spoken to a Philosophy Class at El Centro and a Psychology Class at Southern Methodist University where eventually a program will be set up. We are also adding classes to our schedule at home. Along with two new Beginners Hatha Classes we are offering Sanskrit taught by Dr. Subhas Gupta in the spirit of Karma Yoga. In a few weeks we will be starting another Sanskrit I Class and a Sanskrit II, and some are already reading from the Baghavad Gita.

The last two months an underlying energy has been going into the plans for an IYI Store complex here in Dallas, possibly to include a health food store, vegetarian restaurant, bakery and book incense candle clothes and crafts shop. Two hundred eighty-five acres of land have just been offered to us for developing into an organic farm, and four people are moving out there to start working. It looks like we are going to have a complete circle in the creation of a life style--the farm supplies the store, the store supplies us with jobs and we supply service to the community. Already we are selling IYI Honey Raisin bread and hand made clothes off our back porch and we held a very successful fundraising Rummage Sale November 6, 7, 8, 14, and 15.

IYI Detroit, Michigan

There are now eight teachers in training who will soon be sharing the benefits of Yoga with others. There are also several people who would like to move into the Institute as soon as we find larger quarters. The 1 1/2 room IYI is about ready to burst at the seams. The search for larger facilities is our major concern at this time.

Lectures and/or demonstrations have been given at Michigan State University, Wayne State University, SHAR (Self-Help Addiction Rehabilitation) and at the Annual Michigan Convention of the National Health Federation, which was attended by many health and nutrition specialists. A meeting was held with the staff of the Marine Hospital Drug Abuse Treatment Center to discuss the introduction of a program of Hatha Yoga exercise, diet and meditation. Classes have begun at the Dearborn YWCA for high school students and the University of Detroit.

The IYI was featured in an article that appeared in the Detroit Free Press, written by Hiley Ward, the Religion editor. Upcoming in the mass media will be a TV interview on Sherry Kaye's Women's World (Ch. 9), which will be broadcast on Dec. 9, 1970 at 11:00 am.

IYI Upper Montclair, New Jersey

The IYI of New Jersey is growing rapidly. We are teaching in many of the colleges, adult schools and youth centers in New Jersey as well as our regular open classes. We are now teaching approximately thirty classes a week. Our first chanting and meditation class began in November. There are presently seven members in teacher training which will enable us to expand our classes further.

The New Jersey Institute has given lectures and demonstrations recently at Rutgers University, Douglas College, Union College, and Paramus High School (where 2,000 students were in attendance.) Classes are beginning at both Douglas and Union Colleges.

A vegetarian meal was prepared and served to approximately forty Yoga students at the Newman House at Paterson State College. These students were invited to eat "vegetarian" style after many of them had expressed an interest in the Yogic diet. The priest in residence at the house announced that he is going to try to eat a Yogic diet, and many of the other students expressed a similar desire.

We are, presently inquiring about purchasing a house for the Institute in the Montclair, Newark area.

IYI Santa Cruz, Calif.

The Santa Cruz IYI has moved to a new location at 743 41st Ave. There is a housing shortage here and eleven people are now living in an office building. More devotees are awaiting room in permanent quarters.

Fourteen hatha yoga classes a week are now being held -- nine at the University of California at Santa Cruz, and four at the Unitarian Church. A Yoga study class is being given at the Institute. Classes will begin in the near future at Cabrillo Jr. College. In December, Hatha Yoga demonstrations and talks will be given at five Santa Cruz County high schools.

IYI San Francisco, Calif.

The Institute was blessed with visits from several great teachers. Swami Vishnudevananda followed by Swami Venkatesananda shared dinner feasts with the IYI family. Swami Muktananda was in the Bay Area with Baba Ram Dass, for two weeks of lecturing, chanting and darshan. At the IYI he spoke to a packed hall leaving behind a long, spontaneous and joyful kirtan. Dr. Chaddhuri, head of the Cultural Integration Fellowship came and spoke on the philosophy of Integral Yoga. Charles Berner, the head of the Institute of Ability, capped all this off with slides and movies of the Conferences of Spiritual Teachers that were held last month in California and New York.

Yoga teaching activities have expanded giving birth to a new IYI branch in Berkeley. Classes in Marin have thrived and a regular open house is planned. Elderly patients at French Hospital are being taught simple Hatha exercises twice a week. Lecture-demonstrations have been held at Sacramento State College and in San Mateo at the Girl's Detention Center, the Probation Department and at the College of San Mateo. On November 1st, the IYI held its first Annual General Meeting and elected an Executive Board, appointed working committees and ratified the California IYI's Constitution. As a result, the Community Services Committee is opening a Health Food store and bakery and the School Committee is well on its way to starting the first Yogic grade school in the country.

IYI Los Angeles, Calif.

Two lectures were given at the Psychology Department of California State College at Long Beach, a talk at the South Bay Club and a lecture-demonstration at Pasadena High School. These were all highly successful and we may be into the educational system out here soon. We also presented two benefit concerts with Ali Akbar Khan, his son Aashish Khan and Alla Rakha's son, Zakir Hussein, and others. It was a beautiful event. We have been honored with the darshan of several holy men this month: Swami Venkatesananda, Swami Muktananda, Guru Janardan, Baba Ram Dass, Swami Rudrananda and Swami Swanandaashram were all here and the consciousness of the people here has all benefitted greatly by the presence of these men.

We have been setting up the film division and are in the process of cataloging well over 25,000 feet of film to make up an IYI film library. We are also starting a newsletter which will contain local news of the L.A. Branch and creative expression from our family-at-large. We have rented another house due to over-crowding as a temporary measure until we get our new quarters. We are also planning a San Kirtan Club in affiliation with other spiritual societies in the L. A. area. This is an attempt to bring varied groups together for the express purpose of chanting the many names of the Lord. We are blessed with a new baby, Bharati, the daughter of Lakshmana and Lalita Mann.

IYI Hartford, Connecticut--

On November 7, the Hartford IYI held a Bazaar to open up their new health food store and handcrafts center. Lectures and demonstrations were given at the Congregational Church in Pomfret (as a result of the Annhurst Yoga Ecumenical Retreat), the Fireside Club of the Emmanuel Congregational Church, and at the Avon Junior Women's Club. During November, the household visited The Brotherhood of the Spirit, a spiritual commune in Massachusetts. Free Hatha Yoga and Patanjali classes are given at the Institute in cooperation with the Hartford Free School. At the Conn. Valley State Hospital, a free class has begun for the drug rehabilitation program. On Nov. 24, Ramana was interviewed on the CBS radio station, WINF Hartford.

IYI Boulder, Colorado--

At the end of October, an 8-day lecture series on Raja Yoga was given for 50 students. In early November, Yogi Bhajan visited the Boulder IYI for a Satsang and luncheon attended by over 70 people. Two Garage Sales have been held recently and a 4-day Yoga Retreat with silence and intense spiritual practices was held at Mineral Hot Springs over Thanksgiving Weekend. The IYI here is presently seeking a large house to serve as an ashram.

Aalst, Belgium--

Swamiji arrived from London on Oct. 19th at the Brussels airport, where he was welcomed by a group of disciples who took him to the Swami Sivananda Yoga Ashram of the Divine Life Society Aalst Branch.

In the evening he gave a beautiful Satsang and spoke beautifully about the Yoga way of life. The next day Swamiji gave a lecture in the town hall where he spoke about the Unity of Religions and the drug problem. He warned the many youngsters against this danger that is slowly creeping in and requested the parents not to stop their children from coming to the Yoga Center.

On the auspicious occasion of Swamiji's visit, a small book in Dutch was published containing Swami Sivananda's "Vedanta in Practical Life", text, "Yoga in Daily life", a list of Mantras and Names for Japa and Kirtan with short notes and explanations, and an article by Swami Chidananda. Swamiji signed and distributed the first copies in the evening Satsang. Swamiji's name is connected with all the important events of this Yoga Center. Without his inspiration and blessings it could not have grown.

On the 23rd Swamiji left for Brussels. On the 26th Narayana Kiekens, the President of DLS Aalst, met Swamiji again in The Hague (Holland) where Swamiji opened a Branch of the DLS.

Amherst Integral Yoga Group

Hatha yoga classes and meditations have begun serving about 75 students each week. The classes are held in the new campus center of the University of Mass. An Honors Colloquium for one academic credit, which includes Hatha discussions and taped lectures, was asked for by the students and is given on Sunday evenings.

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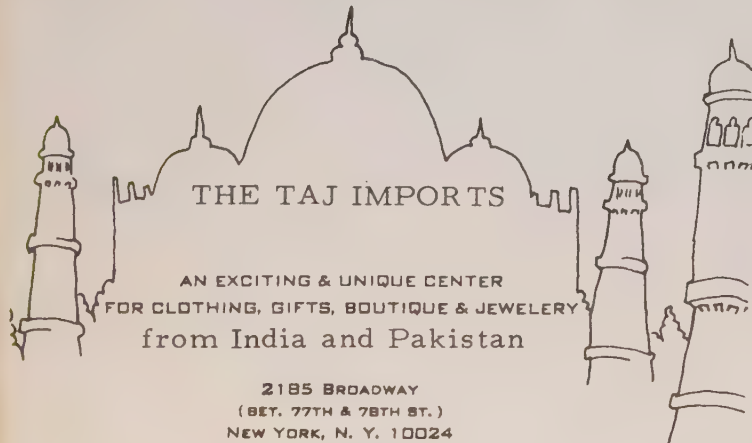
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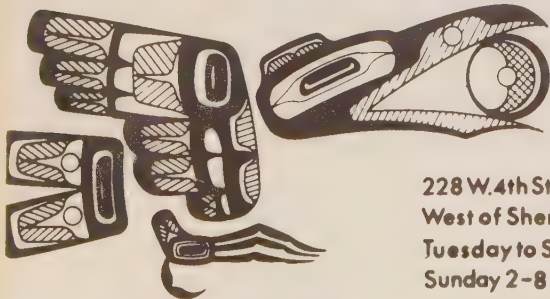


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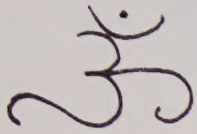
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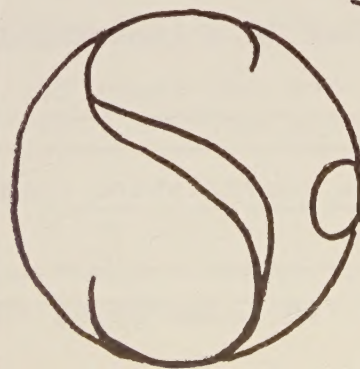
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